



Consecrated Soul,
live out your vocation

Fit yourself
into the creation of your soul

¡¡¡ Gloria al Padre... Gloria al Hijo... y Gloria al Espíritu Santo!!!

... asi y agui en la tierra como en el Cielo ...!

Alcabe Encinada de la Santa Madre Iglesia

MOTHER TRINIDAD DE LA SANTA MADRE IGLESIA
SÁNCHEZ MORENO
Foundress of The Work of the Church

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Ediciones La Obra de la Iglesia

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Bishop of Mendi

Imprimatur: Joaquín Iniesta Calvo-Zatarain
Vicar General
Madrid, 8-9-2014

2ND EDITION

Title of the original Spanish work: “ALMA CONSAGRADA,
VIVE TU VOCACIÓN”, “ENCÁJATE EN LA CREACIÓN
DE TU ALMA”

Offprint of the published book by Mother Trinidad de la Santa
Madre Iglesia: “LA IGLESIA Y SU MISTERIO”

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*Mother Trinidad de la Santa Madre Iglesia
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10-9-1960

CONSECRATED SOUL,
LIVE OUT
YOUR VOCATION

Today I feel the need to expose my point of view regarding what the living and the heartbeat of the Consecrated soul must be, and what her purpose is, so that she may know how to distinguish this one, which is God, from the means that God Himself hands over to her to attain it.

When I say “Consecrated soul,” I address equally Priests, Nuns, and every person who, through an especial vocation, feels to be called, attracted and predestined to be Christ’s spouse.

And I need to start this writing with a powerful and heart-rending cry that may express the divine will: “Priest of Christ, Consecrated soul!: GOD ALONE...!”

It is necessary that we live on “God alone” and for “God alone”, being aware of our calling and knowing what we have been chosen for.

Every soul created by the uncreated God has been fashioned out of nothing, through the mercy of Infinite Goodness that manifests itself as good love, for her to be conformed to the image of Jesus Christ and to live from His living.

The Consecrated soul has been chosen by God, called and predestined, to enter into the depths of the infinite communication of His Trinitarian life; to make of her His intimate spouse, His confidant, in whom He may be able to find rest in a response of mutual love.

Consecrated soul means to be made one with the Sacred, in order to live from the living of that God she consecrated herself to.

Consecrated soul, predestined, chosen and pampered to be, in the bosom of the Church, salt of life that, in spiritual fatherhood or motherhood, as a herald of love, might be poured out on other souls ...; ANOINTED...!: GOD ALONE...!

If you are a virgin, it must be for love; if you suffer, suffer for love; permeate with love your whole life consecrated to the infinite love God *is Himself*, so that, focusing on your goal, you may find the repose of your consecration in your fulfilled mission.

That is why, when a soul feels the impulse to consecrate herself to God, let her take good care to seek what the purpose of her consecration is, which is TO KNOW AND TO LOVE THE UNCREATED ONE; because, unfortunately, many times we get confused, and we turn the means into the end.

Many souls consecrate themselves to God; some to look after children, because they feel attracted by them; others, do so elsewhere to seek silence, solitude, apostolate, etc.; but considering as their end what are only the means....

When God calls one soul to consecration, it is to make her one with Him, so that she may live from Him alone, so that she may surrender herself totally and unconditionally, unreservedly, to the action of the Holy Spirit. Then He places inside of her some movements, desires and aspi-

rations which are the MEANS to achieve that end, but, never and in no way, must they become the goal of a Consecrated soul, who has been called to become one with the Sacred, to such an extent that she may cease to be in order to be God by participation.

When she will be able to say with Saint Paul: “I live, yet, it is no longer I, but Christ who lives in me,”¹ then she will be able to be called a Consecrated soul, fully; because “consecrated” is to participate and to be, through God’s grace, sacred by participation, and she will be so to the extent that she becomes one with God.

That is why, illuminated by the light of the Holy Spirit, I say to all my sisters and children in the consecration, with a heart-rending cry of alarm: GOD ALONE...!

Because if you go to a convent, attracted by the appeal you feel for this or that way of life, on finding out the harsh and true reality of a monotonous and routinary life, if you consider your goal only from the perspective of the means God

¹ Gal 2: 20.

gave you to be united with Him, you will find out with disappointment that you were wrong, because what you were looking for does not fill your spirit. This is the reason why so many Consecrated souls fail...!

But if, on consecrating yourself to God, you do so by trying to become one sole reality with Him, crucifying yourself with Christ in order to know Him, to love Him, and to make Him known and loved, when the means may fail you or be not as you expected, it will turn out that you will rest calmly and peacefully in the midst of all abandonments and deceptions, in the eager pursuit of that purpose you especially consecrated yourself for.

Consecrated soul: GOD ALONE...! If you consecrate yourself to God, do so, above all, in order to become one with Him to glorify Him. Then, come what may, come hell or high water, the little boat of your soul will safely rest in the will of Divine Love, who compels you to throw yourself, against all odds, with more or less means at your disposal, into the untiring search for GOD ALONE.

And thus, by living on reality, and not on reveries, you will finally find out on not a distant day, here on earth, that you are one with the Sacred, and, then, you will be truly called: a “Consecrated Soul”; because you consecrated yourself to God, and not to such or such convent, or to such or such Institute or Order.

It is necessary that this may deeply penetrate our spirits so that we may be able to distinguish the end from the means.

Consecrated soul...: GOD ALONE...! If, living in perfect virginity, you devote yourself to children, it is to seek God and give Him to them. If you go to solitude, make good use of that means to find God and to become one with Infinite Love. And whether you suffer trials, temptations, dryness, desolations, abandonments, anguishes or inner tortures of the soul; and whether you are rejoicing in the divine feast, being gifted by God or savouring Him, make good use of all of it to live and to die for “God alone...”.

If you suffer, do it for love; if you are a virgin, for love; and if you renounce everything, do it

for love...! Thus you will feel the need to deny yourself and to lose yourself in complete self-forgetfulness, for the sake of that Love you consecrated yourself to.

Because the consecrated life is not about suffering or about rejoicing; it is all about loving and about transforming our life and our consecration into love, pouring love where there is not and healing up pain with love.

God, in order to give up Himself to us, lost count, to such an extent, that the Uncreated became incarnate. This can be called: the madness of Infinite Love.

It is necessary to know and to penetrate a little bit what God is in order to know what it means that the Uncreated, the Untouchable, the Inaccessible, becomes man, flesh, earth, and nothingness, for love.

Oh divine Word! You lost count and, in Your madness of love, You ended up being, out of love for God and for Your children: “scorned by everyone, despised by the people”²...! This

² Ps 21: 7b.

is without stint to give, asking no reward, only for love...!

Consecrated soul... GOD ALONE! Consecrate yourself to Love to find Him, whatever it takes, only and exclusively for that. If the means you had chosen fail you, and you are to live in another way you feel not inclined to, or in another place where it seems your soul feels uncomfortable, do not for that reason feel yourself disoriented or live in distress.

If that happens to you, this is because you did not seek “God alone”, because you will find Him wherever His will, becoming manifest during the course of the events, may place you; since, in order to give Himself to your soul, He has no need of any means; for He fills everything, and He is equally in one place or another.

Try to fit-in with that place where, moved by the divine will, you felt called to; yet, if for incidental reasons you cannot accomplish that, do not be troubled, because God abides in the deepest centre of your heart, wherein He unceasingly calls upon you so that you may im-

merse yourself in Him and may live your consecration in intimacy of love, and may cry out, throughout your whole life and with your whole being: God alone!

I insist that you should try to seek those means and that place where God calls you to, with peace and calm, for, if you do so in order to find Him, nothing nor anybody will ever trouble you; because whoever seeks God finds Him, and since God is everywhere, in whatever place His will may be made manifest to you, if you only seek His will, you will find Him.

Consecrated soul: GOD ALONE! that you may not live a monotonous, annoying and maybe disappointing life, reckoning perhaps that you have failed in your spiritual life.

Spring forth to know and to love God in His bosom, in the Trinitarian mystery of His divine life, that you may be happy here on earth and there in Heaven; since happiness, here as well as there, consists in the fulfilment of the end we have been created for, which is to know and to love God, and to make Him known and loved, so

that, by fulfilling in this way the divine plan we may glorify Him.

If you do not live on “God alone”, you will not know of the taste of the Divine nor the sweetness your consecration enshrines, because its whole secret is enclosed in the giving of your life as a gift to “God alone”, and in the complete void of all which is not He and His glory.

To the extent that you will gradually become one with the Infinite, the very love you have for Him will make you burn with love for souls, and then, living from the living of Christ, you will be able to say: Father, I live to know You, since “this is eternal life: to know You, and the One whom You sent, Jesus Christ,”³ thus the living of Jesus will become our living and we will fulfil the mission we were called to.

Priest of Christ, Consecrated soul, may your whole life be an expressive cry of self-donation and self-forgetfulness, which may always proclaim in a total adherence to the divine will: God alone!

³ Jn 17: 3.



*Mother Trinidad de la Santa Madre Iglesia
under the See of Peter*

2-1-1961

FIT YOURSELF
INTO THE CREATION
OF YOUR SOUL

There, in the bosom of Love, where the silent Trinity *is Itself*, lost and immersed into the virginal depth of its simplest being, one perceives the murmuring murmur of Trinitarian charity in the simplest unity of divine love.

Immersed and lost into that *self-being* of the Being, going into the deep, deep, depth...! of His eternal wisdom, I come upon that sublime instant, that instant of life, of fruitfulness, of plenitude, in which, not being an instant, nor a second, nor a moment, in that most simple act that is called “Eternity”, God *is being Himself* in

Himself, for Himself and of Himself, the fruitful act of being in three Persons.

And in that self-same coeternal act, He who *Is Himself*, out of an infinite and loving delight, breaking forth into creating will, in a desire that is action, desires creation; in a desire that, in that very instant or act of being, brings about creation.

Creation, to our mind which is accustomed to time, unfolds little by little; but in the eternal present of Divine Wisdom, creation is an instantaneous will performed by the Creator in that self-same creating will.

Oh mystery of Eternity...! Incommunicable and unfathomable Mystery, for our human mind, as long as we remain within time; Eternity, being itself in God -like all mysteries- Simplicity and Simpleness itself....

Eternity, fruitful Eternity...! wherein, in that very instantaneous and eternal act in which God *is Himself*, He creates.

For God there is no before, no after. In His fruitful Gaze, burning in the blazing flames of

the Holy Spirit, through the Word and in the Word, He makes all things.

And as the supreme creation, that leaves, without leaving them, the hands of the divine Artificer, the marvellous soul of the Word of Life Himself! in which all creation has been fashioned and recapitulated, in such a way, that each and every one of the animate and inanimate creatures are a finished reflection of the soul of the Word Incarnate, since this soul is the most perfect image of the Creator Himself.

After the soul of Jesus, Mary's soul, a unique creation, made by the divine Omnipotence to be Mother; being Mother to such an extent, that She is the Mother of God Himself and, as the crown of Her divine Motherhood, the Mother of all souls.

God is so infinite, so perfect, so fruitful and so eternal, that all that comes from His hands, whether animate or inanimate, is as it were one single and unique creation, whether it be the supreme and greatest possible creation of Christ's soul, or the simplest poppy of the silent valleys;

since, for God *being Himself* the unique Perfection, when He creates, He does so in His Triune Unity, pouring Himself over each creature with all of His infinite being, in loving creation.

That is why every little creature and all of creation are expressing, speaking and crying out, according to their own kind and manner, God's eternal and inaccessible being; even though between animate and inanimate creatures there is an immense difference; and an incomprehensibly greater difference with Christ's soul.

O Love...! Immersed in the sacred mystery of the Eternal Wisdom, penetrating into the creation of each rational creature, I see how it is not that God has created, wholesale as it were, thousands of Angels, Archangels, Seraphim, Cherubim and men, but rather, that the Creator, being infinite and fruitful Capacity, as a loving Father, creates thousands of Angels; and at the very instant that He creates those Angels, as in Him there is no time, He makes each of them as though a new and unique creation, depositing in each one the image of His loving being that bursts forth into the One Trinity and reflecting Himself as Creator.

Coming down to man, we see the divine Artificer creating the soul of each of us as if it were the only one, and pouring Himself upon it in the superabundance of His loving being.

In God's light and in the truth of the Eternal Wisdom, we will see how each rational being, each soul, is a creation completely different from the rest; and God, on creating them, poured Himself out on each one as a unique creation; Himself being able to say as in the Song of Songs: "You are my only one, my dove, my chosen one amongst thousands,"¹ because on creating you, I, the Divine Potter, did not place you in a mould, as human potters do, so that many similar creatures would come out, no; I conceived you in my divine Gaze breaking forth into creation, taking my Word as a pattern, in Whom all truth and divine and human life is expressed; and I did this in the love of the Holy Spirit.

On creating you, whoever you may be, the three divine Persons, jointly, poured Themselves forth, taking delight in one single creat-

¹ Sg 6: 9a; cfr. 2: 2.

ing gaze, in order to create you “in Their image and likeness.”²

That is why each soul has its own special physiognomy, its own particular beauty, and its unique name given to it by God on the day He created it, as befitted its physiognomy within creation.

Each soul has its own name, and in Heaven there will not be any created being like it, because it will bear that name which God, in His infinite loving wisdom, has fashioned only in it on creating it; a name that is altogether as if it were an expression of the Creator, which will reflect that nuance or physiognomy that the Divine Wisdom wanted to impart upon it in order to call it so eternally.

Each soul is a completely unique creation among the rest, that the Lord made for Himself for the delight and enjoyment of the three divine Persons, in such a way that Love is able to say in truth and justice: “I have come to my garden, my sister, my bride; I gather my myrrh with my

² Cfr. Gen 1: 26a.

spices, I eat my honeycomb with my virgin honey, I drink my wine with my milk.”³

Therefore, let’s not wander about looking at others and striving to imitate this or that path, thinking that the path of others is better than ours, since this means actually to scorn the way our soul was created, since for God our soul is His only one amongst all others. It is convenient therefore that we adapt and adjust ourselves to God’s creating will for each one of us, Who fashioned us the way we are and not in any other way.

Even though we may not understand it because of our great imperfection, that which God in His infinite wisdom gave us, is what is best for us. Let us not go about deluding ourselves, and thinking that the paths through which the Lord leads other souls are better. Because when Infinite Love created you, He placed in you, according to the physiognomy He gave you, the path, the shape, the pattern that you had to follow, depositing in your soul the talents and capacities which suited your soul, as His love’s only

³ Sg 5: 1abc.

creation, in order to fulfil that divine plan, and so that He could call you by your own name, by the only name through which He will recognize you, since with that name and in accordance with that very name He created you.

In Heaven each one of us will have our own name, the one given to us by God when He created us; and it will be more or less complete, fulfilled and glorifying for God Himself, to the extent of our fulfilment of the divine plan for our creation.

Let us not go around looking at others in order to please God more or less, wanting to imitate the ways of being of others. Let us go within ourselves, there, into the centre of our soul, where the Father, bursting into a Word of Fire, is spelling out to us through His Word how we will conform better to Him and to His creating will.

The Divine Word is teaching each one of us, as if each were the only creature, as if we were little children, how to fit into that divine mould, with which His loving will wishes to see us fully identified; a mould that was broken and warped

by original sin, and which now, by striving to identify ourselves with the creating will of the Eternal Wisdom, we will proceed to reshape little by little until we so conform to it, that the Creator, the divine Artificer, will again be able to see in us that creation which, coming forth from His breast, He made for Himself for His accidental delight.

Holiness consists in our fitting-in with the loving plan that the Eternal Wisdom has for each of us. Because, what would become of the poppy if it were always striving to be a rose, because it thought, through its own gaze, not through God's, that the rose was more beautiful than itself...? Well, it would spend its whole life leaning towards the rose, without adjusting itself to that divine plan which, by having created it a poppy, made it so simple, so innocent, so naive, thus reflecting the simplicity of God.

Both the rose and the poppy are expressions of the divine perfection, and while one flower expresses some attributes better, the other flower reflects another set. But when each one of them

fits into its mould and reflects one attribute, it reflects the fullness of the divine Being, since each attribute contains all the other attributes or perfections, and, therefore, also the divine life in its Trinity of Persons.

Once the poppy becomes disengaged from the divine plan, it would become an unhappy poppy that, outside of its mould, would feel sadder, poorer and feebler than others.

Only God Himself knows the name of each soul, and only by that name will He recognize it. And those souls who, because they do not fit into the divine plan, are not in conformity with their name, will be the ones to whom the Creator will say at the time of the wedding: “Truly I say to you that I do not know you,”⁴ because I do not see Myself reflected in you according to My creating will, which lovingly chose you and created you so that you might be in My bosom a jasmine of humility or a poppy of simplicity.

Take good care therefore, lest, “dazzled and attracted by the paths of your companions, you

⁴ Lk 13: 25.

should get lost,”⁵ and be to me a white lily or a rose which I detest and do not recognize in you, while missing in my creation is the sweet-smelling jasmine and the hidden poppy that I sought for my enjoyment.

Soul created by God, do you think that to the Love of infinite fatherhood a rose is more than a poppy...? Do you not see that in each one of them, the Creator poured Himself out, making of each “His only one, His dove, His chosen one and His beloved amongst thousands”...?

Only by fitting-in with that divine plan will each soul fulfil its mission, and thus each one will be able to be called by its own name as befits its created being; since, when God poured Himself out over them, He moulded Himself into them with His whole being; and each and every one of them, by fulfilling the divine plan, is a created reflection of the Uncreated One.

⁵ Cfr. Sg 1: 7.

NOTE

I strongly advise that all that I express by means of my writings, for believing it to be God's will and for fidelity to all that the very same God has entrusted to me; when in the translation into other languages it is not understood well or a clarification is desired, the reader should have recourse to the authenticity of what I have dictated in the Spanish text; since I have seen that some expressions in the translations are not the most appropriate to express my thought.

The authoress:

Mother Trinidad de la Santa Madre Iglesia

Translation of the Spanish handwritten text by
Mother Trinidad on the front cover:

*Glory be to the Father... Glory be to the Son...
and Glory be to the Holy Spirit!!!
...thus and here on earth as it is in Heaven...!*

Mother Trinidad de la Santa Madre Iglesia



Jesus, on the same bed of pain...:
both on the same cross...!!

Mother Trinidad de la Santa Madre Iglesia